A

Thankſgiving SERMON

Upon *Thurſday* the Sixteenth of *April*, 1696.

By *JOHN SHOWER*.

11.

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TO

The Right Honourable

WILLIAM

Earl of *PORTLAND*, &c.

My Lord,

THE knowledge I had, during my abode in Holland, *of your Lordſhips great Candor and Goodneſs, in which I am abundantly Confirmed by the whole Courſe of your Actions, ſince you became a Peer of* England, *and have had a great ſhare in the Adminiſtration of our Affairs, has encouraged me to hope, that your Lordſhip will not be diſpleaſed with the humble Addreſs I make to you of this Diſcourſe. And I am ſtill the more emboldn'd to think ſo, when I conſider, that the Occaſion of it was the late happy and wonderful Deliverance of His Majeſty's Perſon; whoſe immediate Servant you are, and to whom you have ever ſhown the moſt profound Reſpect, the moſt perfect Loyalty, and the moſt entire Affection; as likewiſe of this whole Nation, to whoſe Religion, Laws, and Liberties your Lordſhip hath ever appear'd ſo ſincere a Friend; and which were lately in great Danger of being entirely deſtroyed.*

The Epiſtle Dedicatory.

My Lord, *I would humbly ask your Lordſhips Pardon for not enlarging on the ſeveral Eminent Vertues, which compoſe your Illuſtrious Character, was I not aſſured that one noble Part of that Character, is your Lordſhips Abhorrence of every thing that looks like Flattery, eſpecially from a Divine, whoſe Addreſſes to Perſons in ſo high a Station as your Lordſhips, ought above all others, to be Chaſt and Modeſt.*

My Buſineſs, My Lord, *is of another nature, 'tis not to tell the World what Vertues you poſſeſs, but humbly to preſs you to Perſeverance. 'Tis to remind you, that your own Life was in danger next to that of your Royal Maſter. And therefore I cannot but humbly and earneſtly intreat, and beſeech you, both for his Majeſty's ſake, and your Own, and for the ſake of the Proteſtant Intereſt, and the Civil Liberties throughout* Europe, *as well as in theſe Kingdoms, frequently to Conſider, that as it hath pleaſed God to watch over His Majeſty's precious Life with unwearied Care, and hath now ſo lately in ſo miraculous a manner protected Him, and his Subjects from the dreadful Dangers to which they were expoſed, ſo there is nothing but Serious Religion, and Practical Godlineſs can ſecure the Continuance of the Divine Preſence and Protection, and prevent the like or worſe Evils. Which that it may pleaſe God to do, ſhall be the ſincere and daily Prayer of,*

My Lord,

Your Lordſhips moſt humble
and moſt obedient Servant

John Shower.

ISAIAH Lxvi. 10.

Rejoyce ye with Jeruſalem, and be glad with her all ye that love her: Rejoyce for joy with her, all ye that mourn with her.

THE Solemnity of a National *Thankſgiving*, or *Faſt*, when all the People of the Land are ſummon'd by Authority to Rejoyce before the Lord, or to Humble themſelves, carries ſomething in it very Awful, and muſt needs be attended with very good or ill Effects of a Publick Conſequence. It hath a tendency to honour God, and obtain his Favour; or will diſpleaſe and provoke him the more, according as the Duty of the Day is Religiouſly obſerved, or neglected. If the Providence of God be heartily acknowledged and own'd in our late Deliverance, we may hope he will give us further Occaſion of Thankſgiving. We have otherwiſe all theſe Judgments to fear, which the vileſt Ingratitude, added to our other Sins, can challenge, or bring upon us. Therefore, *let all who love Jeruſalem, now rejoyce with her, and be glad with her*, with that Seriouſneſs and Integrity, as becomes a People who are ſaved of the Lord.

I ſhall not critically enquire, whether the particular Occaſion of Joy referred to in this Prophecy, was the ſudden and wonderful Deliverance of *Judæa* and *Jeruſalem* by *Judas Maccabæus*, or the welcom Summons which the Jews received by the Proclamation of *Cyrus*, to return out of *Babylon*, and rebuild their City and Temple; nor how

far this Prophecy may extend farther to the Appearance of the *Meſſiah* in our World, and the ſurpriſing Change that was every where made by the Publication of the Goſpel. 'Tis ſufficient to my preſent purpoſe, that here is a Call to more than ordinary Rejoycing, upon the Occaſion of ſome Special Deliverance, and Publick Bleſſing, which in many of its Circumſtances mention'd in the Context, do very well ſuit to the Mercy of this Day.

Rejoyce ye with Jeruſalem, all ye that love her. *Jeruſalem*, the City of the Great King; God is known in her Palaces; he is in the midſt of her; there his Name is recorded; there was his Temple on *Mount Sion*, the Place of his ſolemn Worſhip; there he vouchſafed his ſpecial Preſence, communicated his Light and Grace, and commanded the Bleſſing even Life for evermore. *Jeruſalem* imports a Viſion of Peace, and ſo carries Civil and Temporal Proſperity as Matter of Rejoycing, when the Deſigns of Enemies to deſtroy that Peace are diſappointed. But as it was the Seat of the True Religion, the Place, where *Jehovah* was known and worſhipped, it is to be conſidered as repreſenting the Church of God in all Ages; which is ſometime ſtiled the *Iſrael of God*, and ſometime expreſs'd by *Mount Sion*, and *Jeruſalem*.

Let all that love Jeruſalem, Rejoyce. All, who are not meerly concerned for the Temporal Advantages of this Deliverance, but are hearty Friends to the True Religion and Worſhip of God, profeſſed among us, as Chriſtians and Proteſtants. Let them rejoyce, and *You that mourned for her, be glad with her.* You, who have mourned, when ſhe hath been in danger or oppreſt; when her Adverſaries have been Chief, when her Solemn Aſſemblies were ſhut up or reproached, to whom that Reproach was a Burthen: *Rejoyce, and be glad with her*, for the Preſervation of our Religion, which upon the Murther of the

the *King*, and the ſucceſful Invaſion of *French Papiſts*, we could not expect to have long enjoyed. Rejoyce in the Continuance of that Purity and Liberty of the Worſhip of God, which you would have mourn'd for the loſs of: *Let all that love Jeruſalem, rejoyce with her.*

Publick National Deliverances and Bleſſings, require Solemn, Extraordinary Rejoycing, and Thankſgiving from all who love the Peace and Proſperity of *Jeruſalem*, and would mourn for the want of it. There are divers things mentioned in this Verſe and the foregoing, which contribute to make Publick Deliverances a fit Occaſion of extraordinary Joy: As,

Firſt, There is mention of the Hatred and Envy of their Brethren, which they were ſaved from, *ver. 5. Your Brethren who hated you, and caſt you out for my names ſake, ſaid, Let the Lord be glorified.* Brethren, either by Country, or Profeſſion of Religion. They hated them, or at leaſt joyned with thoſe that did ſo. They would have caſt you out of their Cities, and ſome of you out of the World, as Hereticks and Rebels, or both, under the pretence of Right and Religion: *For my names ſake, ſaying, Let the Lord be glorified*; as thinking therein they did God Service. And there is reaſon to believe, that whatever Miſchief and Deſtruction our Enemies had brought upon us, they would have ſaid, 'tis according to the Law of God, and for his Glory: You are diſobedient to Authority; you rejected your Rightful King, and inſtead of reſtoring him, you ſwore Allegiance to another. Let God be glorified in your deſerved Ruine. Or elſe, *Let God be glorified*; may be conſidered as a Proverbial Speech uſed in ſcorn. Theſe are the Men that pretended to be ſo much for the Glory of God, more than others; and thought their Cauſe had more of Right and Juſtice in it, and was the Cauſe of God. Now let him be glorify'd,

let him decide it, let us ſee for whom God will appear. *But he hath appeared for our joy, and they ſhall be aſhamed*, as it follows in the ſame Verſe.

Another ground of Rejoycing, in this Context, is an Intimation of the bloody Intentions of the Adverſaries of *Jeruſalem*, which God prevented, and turned upon themſelves, *ver.* 6. *A Voice of noiſe from the City, a Voice from the Temple, a Voice of the Lord, that renders Recompence to his Enemies.* If they delight in War, they ſhall thereby be puniſhed; if they thirſt for Blood, they ſhall have their Recompence that way. All things in Church and State, in City and Temple, they would have brought into Confuſion by their Conſpiracy; but now there is from *both* a Voice of Recompence, and *Revenge*; I ſay, Revenge, ſo far as the Word of God, and the Laws of the Land will allow, *Rom.* xiii. 4. And no further can we reaſonably interpret the ſence of that Word.

There is likewiſe the Speed and Eaſe of the Deliverance, without much difficulty and ſtruggle for it, *ver.* 7. They were ſurprized with Salvation, before they were aware of their Danger; which is ſet forth by the Delivery of a Woman before her Travail, and without Pain. The Adverſaries of *Jeruſalem* were ſo many, ſo powerful, politick, combin'd, reſolved, and deſperate, that it hath been frequently ſaid by very ſenſible and conſidering Men, that if ever this Nation was eſtabliſhed and preſerved, if ever the King's Throne be ſettled and ſecured, from his and our Enemies abroad and at home, it would coſt us dear; there muſt be ſome ſtruggle firſt in *England*; it could not reaſonably be expected without Blood. Rejoyce therefore with *Jeruſalem*, be glad with her; *for before ſhe travailed, ſhe brought forth; before her pains came, ſhe was delivered.*

This

This is further amplified in the Extent, as well as Speed of the Deliverance, *v.* 8. *Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?* Cardinal *Pool*, in a Letter to Pope *Julius* the 3d, makes use of this passage, and applies it to the sudden spreading of Popery over *England*, in the days of Queen *Mary the First*; I hope we may with serious thankfulness, much better apply it to the present Deliverance: Who hath heard such a thing, such a base, cursed Conspiracy, in all the Parts and Circumstances of it? And who hath seen such things, in that it was so graciously and seasonably prevented.

But what was already hinted is the most considerable; that it was the Peace of *Jerusalem*, and the Prosperity of *Sion*, for which we are to Rejoyce. 'Tis a Deliverance, wherein the True Religion and Worship of God, and the Eternal Salvation of the Souls of Men is greatly concerned: This we are principally to regard. For they, who consider, for how little while this World is to last, as to any one Generation of Men; and how great Changes all Persons and Societies are liable to, and what strange Revolutions the Soveraignty of Providence doth make in every Age, throughout the Kingdoms of the World, and will thereupon give themselves leave to think, must see how little we are, or need be concerned, either as to Joy or Sorrow, if there be no other Life or World but this. If our very Being is to be Extinguisht with our Life, and there be nothing to hope or fear beyond the Grave; but we may be indifferent what Religion is uppermost, or whether there be any; they, who consider these things as Christians, that believe or expect a future State, will soon perceive, that we are chiefly to Rejoyce or Mourn, as to what comes to pass, so far as the True Religion, and the Welfare of it,

it, ſo far as the Souls of Men, our own, or others, with reſpect to the other World, are concerned.

Without attending to this we may frequently Rejoyce in the outward Shell or Carcaſs of a Mercy, while we neglect or over-look, what is the principal part of it, and ſo rob God of his Glory, and our ſelves of the Benefit of ſuch a Providence, by fixing our Eyes only on the External part of the Bleſſing.

That, which I deſign to diſcourſe of from theſe words, ſhall be under Three Heads. To ſhow, Firſt, That the Providence of God doth more peculiarly diſcover it ſelf in ſome Publick and National Deliverances above others, which are therefore worthy of more ſpecial Obſervation, Thankſgiving, and Joy. Secondly, That the Deliverance, we are called this Day to be Thankful for, is of that ſort, and hath diſtinguiſhing Characters of the Wiſdom and Goodneſs of Divine Providence. Thirdly, I ſhall endeavour to Excite you to Thankſgiving and Rejoycing, and direct you to make the beſt Improvement of what God hath done for us.

Firſt, The Providence of God doth more peculiarly diſcover it ſelf in ſome Publick and National Deliverances above others. We are altogether unworthy of the moſt common, and ordinary favours of Heaven; we are leſs than the leaſt of his Mercies: But in ſome Bleſſings God appears more in his Glory, more ſignally Exalts and Honours himſelf, and diſplays his Perfections to every ones view; and doubtleſs our Rejoycing and Thankſgiving is expected, according to the Excellence and Endearing Circumſtances of the Benefits we Receive. As there are ſome Sins, that for their horrid Guilt and heinous Aggravations, are above the Rate of ordinary Crimes, and not to be named without Abhorrence, that would even defile the Lips of a Chriſtian to utter them, and a modeſt Ear to hear them

them recited; and ſome Judgments are ſo full of Wonders, that the very hearing of 'em will make Men's Ears to tingle? ſo are there ſome Mercies and Deliverances, that cannot eaſily be paralled, that have few Equals in Hiſtory, that oblige all Beholders to ſay, *this is the Lord's doing, and ſhould be marvellous in our Eyes.* Such was that reckon'd by *Ezra*, *Ch.* ix. 13. After God hath given us *ſuch a Deliverance as this.* Such a Deliverance as few Ages afford Examples of the like; ſuch as we can hardly find Words fit to expreſs the Kindneſs, the Wiſdom, the Righteouſneſs, and Seaſonableneſs of it; ſuch, as we ought to be moſt deeply affected with, ſuch as ſhould never be forgotten, but the Memorial of it preſerved to future Generations. *After God hath given us ſuch a deliverance as this.*

'Tis upon this account we are often exhorted to examine, and ſearch into, and conſider with Attention ſuch Works of God; to ponder upon them, to view them diſtinctly in all their Circumſtances, and Conſequences; that of every part we may be able to ſay, *who knows not that the Hand of the Lord hath wrought this.* Our Rejoycing and Thankſgiving cannot otherwiſe be anſwerable to the Greatneſs of our Mercies.

And no inſtances of Divine Providence call us more loudly to extraordinary Rejoycing and Praiſe, than when we obſerve his care of *Jeruſalem*, his going in his Sanctuary, his Government and Preſervation of his People in the midſt of their Enemies; that the burning Buſh is not conſumed, that the Gates of Hell do not prevail, that the Plots and Powers of their Enemies are broken in pieces, that he takes the Wiſe in their own craftineſs, and befools the Politicians and great Men of the World, who take Counſel together, and it comes to nought, who form the Deſign, and ſpeak the Word, and reſolve upon the Execution,

Execution, but their Plot fails, and the thing they intended is turned another Way; God is honoured, and his People preſerved by their Diſappointment; and they fall into their own Pit, and are intrap'd by the Work of their own Hands, In ſuch caſes we ſhould rejoyce with *Jeruſalem*, and be glad with her.

And never is ſuch a Deliverance or Preſervation more remarkable; than, when the Danger was ſo great and near, that nothing but a wonderful Interpoſal of Providence could prevent it. When there was but an hairs breadth between us and Ruine: when the Enemy was coming in like a Flood, and none aware of it: then for God to lift up a Standard againſt them. When they ſaid in their Hearts, and to one another, *now is the Time*, now we will Surprize, Invade, Purſue, Overtake, divide the ſpoil, and ſatisfy our Luſts upon them.

Then doth God ariſe, and appear in his Glory, he puts on Righteouſneſs as a Breaſt-plate, and an Helmet of Salvation on his Head, and the Garments of vengeance for clothing. lix. *Iſai.* 17. When he ſaw there was no Helper, but Deſtruction was at the Door, then he ſteps in to cruſh the Cockatrices Egg before it break forth into a fiery flying Serpent. There is a Majeſty, a Glory, a Beauty, a peculiar Excellency in ſuch Works of God, that call us to rejoyce with *Jeruſalem.*

This is no unuſual Method of Divine Providence to appear at ſuch a Time; when the *Iſraelites* had the Red Sea before them, and the *Egyptian* Armies at their Backs; when Dangers ſeem'd inſuperable, and Matters paſt Recovery by humane Help; when the Ship is cover'd with the Waves, and ready to ſink, then to glorifie his Mercy, and honour his Juſtice by the ſeaſonable ſuccour of his People: when the murthering Knife is juſt at their Throats, or the Dagger at their Breaſts, when their Neck

Neck is as it were on the Block, and the Hand lifted up to give the Blow; when the Train is laid, and the Match lighted, and the Enemy juſt ready to give fire to it. When the Adverſaries of *Jeruſalem* were ready to ſay, and did ſay it, the Conſpiracy is ſo form'd, it can't fail, the Plot is ſo laid, it can't be defeated; the Deſign is ſo deep, it can't be diſcovered, the Confederacy is ſo ſtrong it can't be broken: Then God unravels all as in a Moment, demoliſhes all their little *Babel*, covereth them with ſhame and Confuſion, and puniſheth the deſigned Actors of the Tragedy, when juſt on the Execution of their Malice. Their *Deſtruction and Fear comes together*; it overtakes them, before they have time to fear it: They are cut down as Graſs, and quenched as Tow, and driven away as Chaff before the Wind. So have we lately ſeen it in the City of our God. *Rejoyce* therefore *with Jeruſalem all ye, that love her.* That we have a great deal of Reaſon for extraordinary Joy and Thanks on this Occaſion, is that which I am further to ſhow. Therefore

II. Let us conſider the Greatneſs of our Mercy in the Preſervation of the King's Life, and the Diſappointment of the *French* Invaſion. A Deliverance that hath a Treaſure, a Mine of Bleſſings Contained in it. Our Peace, Liberty, Eſtates, Lives, Religion, are all comprehended. We are ſaved from all thoſe Miſeries and Miſchiefs (to our ſelves or Poſterity) that would attend the Succeſs of the *French* Forces, to make us Slaves and Papiſts. And as all the Reformed Churches abroad, all the Proteſtants in the World, have their Eyes upon us as the moſt conſiderable People of their Religion, they muſt rejoyce in our Proſperity as their own, becauſe from our Ruine they may conclude, and expect their own ſoon after to follow. And the Confederate Princes our Allies would quickly be maſter'd by *France*, if *England* were once ſubdued: They

could not very long out-live us. On that Suppoſition, whither could *Engliſh* Proteſtants flee for Refuge? we muſt either die at Home, or ſeek a Shelter in the *Indies*, if we could tell how to get thither. When I mention only *England*, I exclude not *Scotland* and *Ireland*, as ſharing with us in our publick Joys or Sorrows.

There are ſuch notorious Inſtances of the French Barbarity in this preſent War, as to many Towns and Cities in *Germany* and the *Netherlands*; and we know ſo much (or may) of their Envy, Rage, and deſired Revenge againſt our Nation in particular, eſpecially having the Catholick Cauſe to advance by it, and the pretence of reſtoring an injured Prince to colour their Fury, that our Joy in the Diſappointment of their late Conſpiracy ſhould be moſt unfeigned, and more than ordinary: *We are ſaved from the Hands of ſtrange Children, from the Hands of them that hate us, whoſe mouth ſpeaketh vanity, and their right-hand is a right-hand of falſhood. Therefore let us ſing unto the Lord a new Song*, Pſal. 144. 9, 10. That they hate us is evident, they will not ſuffer any of our Religion to dwell in their Country: What an incredible Number of the Native Subjects of *France* have been baniſht, impriſon'd, ſtarv'd, hang'd, tortur'd, and are now in the Gallies only for being ſtedfaſt in owning that Faith which we profeſs. And can we think they would be more indulgent and kind to us, if they had prevailed here? that any Engliſh Proteſtant ſhould ſo imagine, as thereupon to be willing to aſſiſt the French Invaſion, is one of the moſt unaccountable things of this Age.

Shall I need to tell you of the many Proteſtant Temples they have demoliſh'd, and laid in Aſhes? Or of the many Thouſands of our Brethren, whoſe Blood cries to Heaven for Vengeance againſt them? Or of the effectual Care they have taken by their late Severity and Perſecution,

tion, that we may never *again* reproach them with the Maſſacree of above *Seventy Thouſand* Proteſtants in *France*, in the ſpace of Thirty Days (as *An.* 1572.) becauſe they reſolve to leave none of our Religion in their Dominions? And would not the ſame Spirit and Principles deſire as much, to leave never a Proteſtant in *England*, if e'er it ſhould be in their Power to effect it? For, whatever ſome few of our deluded Countrymen may be ſuppoſed to hope, an Army of French and Iriſh Papiſts, under the Management of Jeſuitical Counſels would have aim'd at, and been ſatisfied with nothing leſs, than the Extirpation of the Proteſtant Religion.

To this Helliſh Deſign, the Murder of *our Gracious Soveraign* was to lead the way: The Light of our *Iſrael* to be barbarouſly extinguiſh'd: And He, who had ſo often dar'd all their Courage and Strength in the Field, was in cool Blood to be Aſſaſſinated by a Company of Ruffians: And ſo *the ſhield of the mighty to be vilely caſt away, like the ſhield of Saul, as if he had not been anointed with oyle*, 1 Sam. 1, 21. What Conſternation, what Confuſion, what Trembling would the firſt Tidings of it have diffuſed through this City and Nation? Suppoſe this City then to have been fired in ſeveral places; The *Exchequer, Tower*, Banks, Magazines, and publick Stocks to have been all ſeiz'd or riſl'd; and the principal Proteſtants of all Profeſſions to have been ſecur'd or murder'd; who can expreſs the Horror of this diſmal Scene? and ſince this cannot be imagined to have been brought to paſs without great Oppoſition, what a bloody Theatre might one part of this City have been, while the other was in Flames? What Calls and Outcries by ſome to kill and deſtroy? what confuſed Shrieks and Groans from others to beg for Pity? Some hiding themſelves and periſhing by Fire, others haſtening to flee, and meeting Death by the Sword:

Some crying aloud to ſpare ſuch a Relation, and not to kill ſuch a Friend, my Child, my Wife, my Father, my Brother; calling, I ſay, to *French Souldiers*, who underſtand not what you ſay in *Engliſh*, or to *Iriſh Cut-throats*, who would not heed it, or to hardened *Tory Engliſh*, who would regard it as little as either. Thus through the Wrath of God, and the rage of Men, the Treachery of ſome, and the Cruelty of others, the Land would have been darkened, and the People thereof Fewel of the Fire, and no Man to ſpare his Brother, *Ephraim* againſt *Manaſſe*, and *Manaſſe* againſt *Ephraim*, and both devour *Judah*; according to the Threatning, *Jer.* 13. 14. *I will daſh them one againſt another, even the Father and the Sons together, ſaith the Lord, I will not pity, nor ſpare, nor have mercy, but I will deſtroy them.*

But, Thanks be to God, we have not yet felt their Rage, or fallen a Prey to their Teeth, whoſe tender Mercies are cruel. We have not heard the Ratling of their prepared Arms, the Neighing of their Horſes, or the Noiſe of their Amunition, nor (as the Conſequence of their Attempt) have we heard the Cries and Groans of our wounded, pillaged, raviſhed, undone Neighbours, or they ours; I leave you to conſider in your own Thoughts, what horrid Effects the Aſſaſſination of the KING, and a *French Invaſion* muſt have produced. The Subject is too big for ordinary Words: I could even ſtand ſilent a while, and leave you time to wonder, that you might the better rejoice at our aſtoniſhing Deliverance. But I am to aſſiſt your Thankfulneſs and Joy, by the mention of ſome Particulars which deſerve to be remembred.

After mighty Preparations which were made in *France*, wherein ſeveral thouſand Hands were imployed for ſome great, but ſecret Enterprize, He who was at that Charge, preſumed doubtleſs it would anſwer and quit the Coſt, and

and that he went upon a good Bottom, to look for Succeſs; and yet while KING *WILLIAM* was alive and in *England*, they could not reaſonably expect it, being a valiant and a beloved Prince; and the Parliament ſitting: The *Aſſaſſination* therefore muſt precede and uſher in the *Invaſion*; which ſeemed altogether to depend upon the KING's being taken off: So that they who were at ſuch Expence for the one, can never be ſuppoſed ignorant or diſinclined as to the other: However, it is not now for their *Honour* or *Intereſt* to avow it.

For certain not for their *Honour*; becauſe the Aſſaſſination of Princes being ſo great a Violence to human Nature, hath ever been abhorred by all Nations; I could never hear of one Book or Pamphlet written to vindicate ſuch a thing, either before or after. If any pretend there is ſuch an one in our own Language, it ought rather to be accounted as an Eſſay of Wit, than a deſigned Treatiſe on that Subject. According to the Laws of *England*, (which are more gentle and human, than it may be any in the World, as appears by the fair and equal way of our trying Criminals;) it is not lawful to kill a Man, tho' he be out-lawed, tho' he be convicted of Felony, Murder, or Treaſon, either by the Verdict of a Jury, or his own Confeſſion; no, not though he were actually condemned; it were Murder for any to put him to Death, except the proper Officer, in purſuance of a Legal Proceſs. But there is Malice and Treachery added to Injuſtice, to lie in wait to kill a Man who ſuſpects no Danger, much more to kill a Prince, and one who hath deſerved ſo well of *Europe*; who is ſo juſtly honoured and beloved in the Nation, and hath ſo often hazarded his Life for us: A Prince, who, notwithſtanding all the pretended Cavils, his Enemies have made againſt his Right to the Crown, muſt be owned to be of a Royal Family, and deſcended from Anceſtors who

who had a great Hand in Delivering the *Netherlands* from the *Spaniſh* Tyrany; and helpt to put them into that Condition, with reſpect to Trade and Power, as to be able to Cope with moſt Monarchies in *Europe*. And this may be further ſaid, that before his Invitation hither by the People of *England*, he had the largeſt Fortune, the greateſt Annual Income, deſcended to him from his Anceſtors, of any Perſon, Prince, or Monarch in the World; excepting what ariſes by Taxes or Contributions from others: To Murder ſuch a Prince muſt highly aggravate the Crime; and much more for any Proteſtant to be conſenting to it, ſince he hath always owned himſelf to be of our Religion, and hath perſiſted in that Character, and acquitted himſelf of it, ſo as to favour and protect all that are Proteſtants, of other Nations, as well as of this. The Aſſaſſination of ſuch an one, would have been ſo baſe a Villany, and ſo great a Calamity, that the preventing of it is a juſt occaſion of exceeding Joy, to all that love *Jeruſalem*.

It is not to be overlook'd, that in the Detection and Diſappointment of their Bloody Deſign, the Providence of God made uſe of the Counſels, Violence, and Treachery of our Enemies, more than of the Foreſight and Vigilance of our Friends. He bowed the Hearts of ſome of the Conſpirators to diſcover our Danger at home, as to the King's Life; and ſo helpt to interpret what was ſignified from abroad, of the vaſt Preparations the *French* were making for ſome great Enterprize. It is one ſpecial Method of God's governing this World, to influence the minds of Men to do, or not to do, what may moſt ſerve the Ends of his Glory. *I will ſave them by the Lord their God; I will not ſave them by Bow or Sword, nor by Battel, nor by Horſes, nor by Horſemen, Hoſ.* 1. 7. The Honour of God ſeemed to be much concerned in our Preſervation, leſt his Providence ſhould be thought to favour their Wickedneſs, and countenance the vileſt Treachery and

and Murder: Eſpecially after they had invoked his Bleſſing, by making many Prayers for their Succeſs. A *Jubilee* alſo was open'd in *France*, juſt at that time, that the People might redouble their Prayers for a Bleſſing upon their Arms. And the *French* King ſet forth an Ordinance, by which all Masks, Balls, Plays, and other Divertiſements were forbidden for Fifteen Days, that the People might be more at leiſure to be Devout, and beg the Aſſiſtance of Heaven to favour this Enterprize, for our Deſtruction.

Let us further conſider the Time and Seaſon of this Conſpiracy, and our Preſervation. How cunningly on the part of the *French* Monarch, was the time adjuſted to bring us into Confuſion here, before he took the Field in *Flanders!* And therefore the Conſpirators had a time prefixt them in *February* to Aſſaſſinate the King, to make way for the Invaſion. But God hath been gracious to us, in their Diſappointment, by this very Circumſtance of Time: For, being the beginning of the Spring, there is a better opportunity to follow and improve ſuch a Deliverance all this Summer, both by Sea and Land. They choſe a time likewiſe, when the Minds of Men here were moſt unquiet and diſturbed, by reaſon of the Adulteration and Clipping of the Silver Coyn; and when Diviſions among Proteſtants, both in Church and State, ran very high, and ſo all were the more prepared for Ruine. But the Diſcovery of their Deſign, and the preventing of it, we hope, will help to unite the Nation; and this favourable Providence towards the King, doth daily gain him, not only the Necks of his Enemies, but a greater Intereſt in the Hearts of his People. You ſee how the Nation reſents his Deliverance; how readily both City and Country, after the Example of the Heads of our Tribes in Parliament, have Aſſociated for his Defence. That there was ſome Diviſion amongſt them, is a leſs wonder,

der, than that there ſhould be no more. And Forreign Princes and Nations have taken Notice of our Deliverance, with Abhorrence of the Bloody Inſtruments and Aſſaſſins, and no leſs of Thoſe who ſet them on work.

I might mind you of the Eaſineſs and Cheapneſs of the Deliverance as to us. If a *French* Army had Landed, and great Numbers of our falſe Brethren had joined with them; If they had burnt ſome Towns and Cities, and ſlain ſeveral Thouſands who oppoſed them; yet if they had been Routed and Subdued, Defeated and Driven back, at laſt; there would have been cauſe of Thankſgiving and Joy, tho' we had Purchaſed the Victory with the loſs of a great part of our Fleet, and with a great deal of *Engliſh* Blood and Treaſure; tho' our Songs of Praiſe had been mixt with the Cries of the Widow and Fatherleſs, by reaſon of the many Slain; yet to be Preſerved from *Popery* and *Slavery*, tho' at ſo dear a rate, would have called for our Rejoycing. But we knew not the Kings danger, or our own; we were ſaved without fighting; Our Deliverance came upon the Wings of Free Mercy; in anſwer only to Prayers in the general for the King and the Nation, which we were publickly called to make, at the beginning of this Parliament. And the Providence of God has now born Teſtimony to that deſpiſed method of preventing National Judgments. The *Jews* in the time of *Heſter*, were wonderfully preſerved from the malice of their Enemies; But what Prayers and Tears, and Faſting, and earneſt Supplications, did the Queen, and *Mordecai*, and all the *Jews* make, to obtain it! Our Deliverance is vouchſafed us at an eaſier rate, and is not to be the leſs valued, but the more on that account.

But of all the Conſiderations to heighten our Gratitude, there is none ſhould affect us more, than to think for what a Sinful, Unworthy People, God hath wrought this great

great Salvation. He hath broke through all the Walls of Separation, that our Sins had put between us, and ſo ſignal a Mercy. You might rather have looked for the ſevereſt Expreſſions of his Anger, becauſe of the many Warnings and Calls from Heaven which we have ſlighted, the many diſtinguiſhing Bleſſings we have miſ-improved, Sinning the more preſumptuouſly, and Dividing the more fooliſhly, under the higheſt Obligations to Reform and Unite. The Freeneſs and Undeſervedneſs of the Mercy, to ſuch a wicked People, and at ſuch a time, adds to the Wonder of it. Let us ask from Eaſt to Weſt, and conſult the Days of old, the Records of ancient time, the Hiſtories of other Countries, and ſee if ever God hath appeared more viſibly, more gloriouſly, more frequently, for any Nation under Heaven, than he has for us. But we have ſinned, and done wickedly, and rebelled againſt him with the higheſt Ingratitude; and ſo might have expected he ſhould ſtir up all his Wrath againſt us, and ſay to us as to them, *Judg.* 10. 13. I have often delivered you from your Enemies, and yet you have provoked me ſtill; Therefore *I will deliver you no more.*

Notwithſtanding all this, he hath remembred Mercy, and ſaved us for his own Name's ſake: When we might have fallen under ſwift Deſtruction, he ſurprized us with Kindneſs. He hath created *Jeruſalem* a Rejoycing, and her People a Joy, and our Enemies are aſhamed. They made haſte to deſtroy, but God made haſte to help. He that rides upon the Cherubs, and flyes upon the Wings of the Wind, who makes the Clouds the Duſt of his Feet, (that his Enemies ſee him not till he comes) He ſhoots at them with an Arrow, and ſuddenly are they wounded: He makes their own Tongues fall upon themſelves, they are taken in their own Pit, and poiſoned with their own Cup. As *Haman* of old, the great Conſpirator againſt the Jews,

was forced to eat of the Tree he had planted, preparing a Gallows of Fifty Cubits high for *Mordecai*, he and his ten Sons are hanged upon it.

The Day was fixed, the Place agreed on, the Undertakers reſolved, and impatient, waiting the time: They had the Inſtruments of Death ready; Every thing on their part was framed for the Bloody Deed: Their Hopes were ſtrong, their Paſſions high, their Confidence great; they queſtion'd not to prevail; they had no doubt of the Succeſs. Their Accomplices expected the Signal on the other ſide of the Water, and we were faſt aſleep at Home; in the Valley of the Shadow of Death, and knew it not. But *Iſrael*'s Keeper was awake for us: He hath broken the Snare, and we are eſcaped, and their deſigned Miſchief returns upon their own Heads. *Rejoyce* therefore *with Jeruſalem, all ye that love her:* You ſee there is Reaſon for it.

III. Let me now excite you to this, as your preſent Duty, and direct you how to improve what God hath done. We hope it is in Love to the King's Majeſty, and in Kindneſs to the Nation, that God has thus preſerved Him and us. *Becauſe I have loved thee* (ſays God) *I have given Men for thee, and People for thy Life*, Iſa.43.4. That is, If they conſpire againſt thy Life, I will redeem it at the price of theirs. 'The King ſhall joy in thy 'ſtrength, O Lord; the Man whom thou haſt made 'ſtrong for thy ſelf, in thy Salvation ſhall he greatly Re-'joyce. It is God who gives Salvation unto Kings, he 'delivered *David* his Servant from the hurtful Sword, 'he hath lifted up his Head above his Enemies; There-'fore we will offer Sacrifices of Praiſe, and heartily re-'joyce in the ſtrength of our Salvation. Our Enemies 'imagined a vain thing, they took counſel together againſt 'the Lord, and againſt his Anointed, ſaying, Let us wait

'for

'for Blood; Let us lurk privily for the innocent Life; Let 'us ſwallow them up alive, as the Grave; We ſhall find 'all precious Subſtance; We ſhall fill our Houſes with 'Spoil. But he that ſits in the Heavens has laughed them 'to ſcorn, the Lord has had them in deriſion: He hath 'made the Counſels of the Wicked Fooliſhneſs, and ſcat-'tered the Proud in the Imagination of their Hearts. O 'come and ſee the Works of the Lord! Not what Deſo-'lations he hath made in the Earth, but prevented in our 'Land. Thou haſt made us glad through thy Works, 'therefore we will rejoyce in the Works of thy Hands. 'Thou haſt made our Enemies Lyars, and been the God 'of our Salvation. They travailed with Miſchief, and 'brought forth a Lye. —— And many of them are made *Lyars* in another ſence, by a forced Submiſſion, and a feigned Subjection to his Authority, whoſe Right they diſown, and whoſe Deſtruction they would not have been ſorry for.

It ought not to check or leſſen our Joy this day, that our Deliverance is not compleat, that we are yet engaged in War: This will not excuſe us from Thankfulneſs for what God hath done, but engage us to it. *After God hath given us a Deliverance as this*, ſaid *Ezra*. What mighty Deliverance was that, for which he is ſo very thankful? You will find it was a Deliverance but in the Birth, in the Shell: There was only a door of Hope opened, the Captivity was not turned. A Proclamation was iſſued out in their Favour, but they had great Difficulties yet to wreſtle with: They had open Enemies, many wicked diſaffected Perſons amongſt themſelves: And they were but a ſmall Company, a poor Remnant. The Jews had loſt a greater number of Perſons in ſome one Battle before their Captivity, than were enrolled at their return out of *Babylon*: And yet they rejoyced at the beginning of a

Mercy, and ſay, *Such*, and *ſo great a Deliverance* hath God given us.

Let us labour to value this Salvation, and be deeply affected with it, that we may be Thankful as becomes Chriſtians. That we may not affront Heaven by our Hypocritical Praiſes; or regard more the Temporal Advantages of this Preſervation, than what relates to our Souls, and our Religion.

There are many will clamour againſt *France* and *Rome*, and run down the Enemies of the preſent Government, expreſs themſelves warmly againſt the Conſpirators, and eſpecially the *Aſſaſſines*; and yet are Strangers to Religious Joy and Praiſe: There is no more Religion in their Thankſgivings, than in the ringing of the Bells, or in the making Bonfires, or diſcharging the Guns of the *Tower*, upon ſuch an Occaſion. But how may we beſt Improve this Deliverance?

I. Let us remember it, and never be Afraid of the Power, and Malice, and Confederacy of our Enemies. Let them Rage, and Reſolve, Contrive and Plot as they pleaſe, God can eaſily diſcover and diſappoint them. Fear them not, becauſe they are Numerous and Powerful, for God is above them. Fear them not, becauſe they are Cruel and Revengeful; for they cannot touch a Hair of your Heads without his leave. Fear them not, becauſe of their Blaſphemy and Wickedneſs, and that their Tongues are ſet on Fire of Hell: Fear them the *leſs* for this. *Let mine Enemy be as the Wicked; and he that riſeth up againſt me, as the Ungodly.* Their Wickedneſs is our Advantage; it makes them weak, and us ſtrong. Fear them not, by reaſon of their Combinations: Let them aſſociate themſelves, and they ſhall be broken to pieces. As mortal Men, we little need to fear them; and as wicked Enemies, much leſs. They are compared in Scripture, to this very purpoſe, to the moſt

moſt fading and contemptible things, ſuch as are moſt eaſily conſumed; as Stubble devoured by a Flame; as Chaff ſcattered by the Wind; as Smoak out of the Chimney, which ſoon diſappears; as the Fat of Lambs, which is eaſily melted; as the ſoam or froth of Water, that is preſently diſſolved. By what we have ſeen of God's defeating them, we ſhould learn not to fear them.

2. Rejoyce in this Deliverance; and with your Praiſes, join earneſt Prayer for the perfecting and improving of it. The Joy of the Lord for what he hath given, is our Strength to ask more. He hath done great things for us, whereof we are glad; *Our Mouth is filled with laughter, and our Tongue with ſinging*, Pſal. 126. And it follows in the ſame Breath, *Lord, Turn our Captivity as the Rivers of the South.* Let us beg of God, that we may yet find favour in his ſight, for our ſelves, and our diſtreſſed Brethren in other parts of the World; for our ſelves and our Poſterity after us. And in particular, let us humbly intercede wtih God for *the King's Majeſty*, that he may have a thankful ſenſe of the Divine Care and Protection, and not, like *David*, *Solomon*, and *Hezekiah*, after wonderful Deliverances, forget the God of his Salvation. Let us pray earneſtly for the Preſervation of a Life, on which ſo much depends, as to us at home, and all the affairs of *Europe* abroad; and that what was told *Haman* concerning *Mordecai*, may be verified of the *Gallican* Prince and Power: *Eſth.*6.13.*Thou haſt begun to fall before Mordecai; and if he be of the Seed of the Jews, and the Lord be with him, thou ſhalt not prevail againſt him, but fall before him.* God ſeems to have begun the work of our Deliverance, by ſhaming our Enemies, let us beg that he would cut it ſhort in Righteouſneſs. Let us beſeech him, that our Fleets may be Proſperous, and our Armies Victorious, and that there may ſoon be occaſion of *neither* of them, by reaſon

ſon of an Honourable, Safe, and Laſting Peace. Let us beg, that God would animate the King with an Holy Courage, and Truſt in the Protection of Heaven; That he may be able to ſay with the Pſalmiſt. *The Lord is my light and my ſalvation, of whom ſhall I be affraid? When the Wicked, even mine Enemies, came upon me, to eat up my fleſh, they ſtumbled and fell. Tho' an Hoſt ſhould encamp againſt me, my heart ſhould not fear, Tho' all Nations compaſs me about, yet in the Name of the Lord I will deſtroy them. The God of my mercy ſhall prevent me, and let me ſee my deſire upon mine Enemies. I will go in the ſtrength of the Lord, the Lord ſhall help me, and deliver me from the wicked, and ſave me, becauſe I truſt in him.*

This is our great Concern, to ingage the Preſence of God with us. If he be on our ſide, we have nothing to fear; As without it, all our Preparations for abroad, and all our Aſſociations at home, will avail little. When *Jehoſaphat* had an Army of eleven hundred and ſixty thouſand men, beſides his Garriſons, he owns God alone able to defend him. *O Lord*, ſays he, *we have no might againſt this great company that comes againſt us, neither know we what to do, but our Eyes are unto the Lord*, 2 Chron. 20. 12. Eleven hundred and threeſcore thouſand fighting men in the field, and yet *no might*, but God alone muſt be the Author of Preſervation and Victory.

If he will fight for us, he can threſh the Mountains ſmall by a Worm. No matter whether the Weapon be a Sword, or the Jaw-bone of an Aſs, if his Hand wield it. He can take a Fortified City, or a Garriſoned Caſtle, by Earthen Pitchers, and Trumpets of Rams Horns, as eaſily as by Bombs and Mortars, by Sword and Spear, and a Train of Artillery. Every thing ſhall make for us, if he be on our ſide; The Plots, the Rage, the Cruelty,

Cruelty, the Multitude of our Enemies ſhall forward his Work; Yea, the Weakneſs, the Faults, the Errors, the Diviſions of his own Servants ſhall promote it. *If God be for us, who can be againſt us to any purpoſe?* Let us therefore follow this Deliverance with earneſt Prayer for the Perfecting of it.

3. Improve it as an Argument of Truſt and Confidence for the future: former Deliverances are a kind of Obligation on the Honour of God to work more. This was often urged by *Moſes* on the behalf of the *Iſraelites*, after they were brought out of *Egypt*. His Power and Goodneſs are unchangeable; and our Experience of what he hath done for us, ſhould encourage us to hope that he will yet deliver. Let Winds and Waves be never ſo tempeſtuous, we may truſt his Care and Conduct; though our Enemies rage and threaten, we may truſt the God of our Salvation, that he will appear for our Joy, and they ſhall be aſhamed: *He ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſtretcheth forth his Hands to ſwim*, Iſa. 25. 11. They can no more reſiſt his Power, than the Waters can reſiſt a Man that ſwims; who eaſily with his Hands divides them hither and thither, to ſerve his own purpoſe, and carry him to his deſigned place.

All Power in Heaven and Earth is in the hand of our Redeemer; and he hath an Intereſt in this World, that ſhall live, notwithſtanding all Storms: The Waves may cover the Ship, but it ſhall ariſe; it cannot ſink, for he himſelf is in it. The truly Chriſtian Intereſt ſhall be preſerved, and God will ſhake Heaven and Earth, and all Nations, that the deſire of all Nations may come. He holds the Scepter in his Hand, and rules over all the Kingdoms of the Earth, and changeth the Government

and

and Governors thereof, as he pleaſes. He is never out of his way, to accompliſh his own Counſels, and fulfil his Word. He led *Iſrael in a right way*, to a City of Habitations, though by a Journey of Forty Years, that might have been diſpatcht in leſs than ten Days, *Pſal.* 107. 7. but it was the right way to *Canaan:* For if they had not thus avoided the Land of the *Philiſtines*, they had never got ſafe to the promiſed Land.

4. Let us expreſs our Joy and Thankfulneſs to God, by promoting *Reformation* and *Union* among our ſelves. As to the former, let us fear the Lord and his Goodneſs: He that offereth Praiſe, doth not glorify him, except he order his Converſation aright. *Seeing our God hath given us ſuch a Deliverance as this, ſhould we again break his Commandments, would he not be angry with us till he had conſumed us?* The Language of Divine Providence towards us in *England*, hath been kindly inviting us to Repentance; *How ſhall I give thee up, Ephraim!* I wouldfaign ſave you, and eſtabliſh you, and make you a Praiſe in the Earth, and the Glory of all Nations: But you will not be healed, you will not be purged, you will not be reformed, you will not know the way of Peace and Holyneſs.

If Perſonal and Family Reformation were the happy Fruit of what God has done for us, with what Gratitude and Joy would future Ages commemorate the Bleſſings of this Day; with what Love and Honour will the Name of KING *WILLIAM* be mentioned by us, and our Poſterity after us? how readily ſhall we obey him? how ſincerely and fervently pray for him! how couragiouſly fight for him, if called to do ſo; or chearfully contribute to the Charge of it, that others may?

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The like may be ſaid for *Union* among *Proteſtants*. Is it not high time for all of us, who take the Holy Scriptures for the only Rule of our Faith, Deſires, and Duty, and ſo have but one objective Religion, to reckon our ſelves but of *one Church*? and every one to endeavour to live better, and to promote ſerious Godlineſs amongſt others? Without this, though there ſhould be no Foreign War we ſhall have no Peace at home: God may juſtly daſh us one againſt another, till we are conſumed one of another. And after ſo many Years Experience of the miſchievous Conſequence of our Diviſions, we ſhall be the moſt inexcuſable of all People in the World, if we do not reſolvedly endeavour to unite.

Let me enforce all by two Conſiderations. 1. That if we abuſe this Deliverance, and will not know the things of our Peace; the Clouds may return after the Rain, and make more and worſe Storms. God may be weary of Repenting, if we do not Repent: He may bring us low for our Iniquities, and ſell us into the Hands of them that hate us, and cauſe us to drink the Dreggs of the Cup of his Anger. If being ſo often reproved and warned, delivered and ſaved, by repeated Wonders of Providence, we will ſtill harden our Hearts; what can we expect, but to be deſtroyed, and that without Remedy? If we are ſolicitous only for Civil Peace and Liberty, for Trade and Riches, and outward Proſperity; God can quickly diſappoint us of all theſe, by Methods as unexpected and ſurprizing, as our late Deliverance. What a Salvation had the *Jews* in the time of *Hezekiah*, from the *Aſſyrian* Inſolence and Force! And yet, becauſe of their Ingratitude, their City was afterward burnt with Fire, their Temple deſtroyed, and the People carried captive into a ſtrange Land.

Many are awake ſo far, as to ask the Queſtion that we read in the Burden of *Duma*, *Iſa.* 21. 11, 12. *Watchman, what of the Night? Watchman, what of the Night?* And the ſame Anſwer may be made, *The Morning cometh, and alſo the Night. If you will inquire, inquire; Return, Come.* We are apt to ſay, When will the Morning come? When will theſe Clouds be over? When will this tedious impoveriſhing War be ended? Shall we always live in Fear and Terror? Is there no Proſpect, no Approach of full Deliverance, Peace and Settlement? But remember, If the Morning of Deliverance come from your preſent Fears; the Night will alſo return, except you inquire wiſely, and return to the Lord. Your Danger is not over, or like to be, unleſs you make God your Friend, and return to him with all your Heart.

I am far from preſcribing Limits to the Divine Patience: But to what is it owing, but to the Sovereignty of his Goodneſs, that he hath ſaved us hitherto? We dare not ſay of our Brethren, who were our Warnings, that they were greater Sinners than we: And yet God hath ſaid it, that *Except we repent, we ſhall likewiſe periſh.* If we abuſe his Kindneſs, he will turn to be our Enemy, and *conſume us, after he has done us good*, Joſh. 24. 20.

'Tis not the Strength and Situation of any Country, though defended by Rocks and Mountains, though guarded and encompaſſed by the Sea; It is not the Numbers or Courage of our Soldiers or Commanders; It is not the Policy of our States-men, be they never ſo Wiſe or Faithful; 'Tis not the Weakneſs or Wickedneſs of our Enemies, whatever we may think of them; Nor our external Relation to God, by the Profeſſion of the true Religion; Nor the Righteouſneſs of the Cauſe we are engaged

gaged in, as to the preſent War; Nor any former or late Appearances of God for us, againſt our Enemies; None of theſe things, nor all of them together, can be a ſufficient ground of Confidence concerning our Safety, if we abuſe the Goodneſs and Patience of God, and will not ſeek the things that make for Purity and Peace.

Laſtly, That I may cloſe with ſomething hopeful and encouraging, as ſuitable to this Day; Conſider, That the wiſe Improvement of what God hath done for us, may be the Earneſt and Fore-runner of many more, and greater Bleſſings to the Nation. And this the words before and after the Text call us to obſerve. *Shall I bring to the Birth, and ſhall I not cauſe to bring forth? ſaith the Lord. And when I have begun to bring Deliverance, ſhall I ſhut the Womb? ſaith your God*, ver. 9. He will go on to compleat our Eſtabliſhment, if we our ſelves do not hinder it. *Rejoyce* therefore *with Jeruſalem, and be glad with her, all ye that love her.* And it follows, *ver.* 11, 12. *That ye may ſuck, and be ſatisfied with the Breaſts of her Conſolation. For thus ſaith the Lord, I will extend peace to her like a River, and the Glory of the Gentiles like a flowing Stream: As one whom his Mother comforteth, ſo will I comfort you, and you ſhall be comforted in Jeruſalem: Your Heart ſhall rejoyce, and your Bones ſhall flouriſh like an Herb: And the Hand of the Lord ſhall be known towards his Servants, and his Indignation towards his Enemies.*

Who can tell, if we are not Unthankful, but that Seven Years to come, may carry us as far beyond the preſent Thoughts either of our Friends or Enemies, by new Wonders of Providence, as the laſt Seven Years hath done.

In

In the Accompliſhment of what is foretold and promiſed in Scripture, God doth uſually haſten his Work towards the latter end of it. He promiſed *Abraham* to multiply his Seed as the Stars of Heaven, to give him a numerous Poſterity, who, after *Four Hundred* Years, ſhould poſſeſs the Land of *Canaan*: Yet after *Two Hundred* Years of the *Four* were paſt, the Holy Seed were but Seventy Souls. But in much leſs time they grew to be above Six Hundred Thouſand Fighting Men, beſides Children. So great was the Diſproportion of their Encreaſe at the Beginning, and at the Latter End. And of the ſame Children of *Iſrael* it is obſerved, that in their *Forty Years* March through the Wilderneſs, they advanced more Ground, from *Egypt* to *Canaan*, in the laſt year, than in all the former *Thirty Nine*. So may God do, and we hope he will, as to all thoſe things which concern the latter Days, and are yet to come to paſs.

FINIS.